

Some Reflections upon

*Francis Bugg's Book,*

ENTITLED,

*The Pilgrims Progress, &c.*

By EDMUND ELFS.

**A**LL Pious and Learned Men of my Acquaintance, cannot but know that I am as ready to Vindicate the Truth I find among any other sort of Men, as among the People called *Quakers*: And I wish *Francis Bugg* would be as ready to Detest the Wicked Errors of other Dissenters from the *Church of England*, as of any Person of that Denomination. I do not believe that any one of the *Quakers*, now living, do Adhere to so wicked a Conceit, as that which *GEORGE TROSSE* of *Exeter* has Publish'd in his Book Entituled, 'The Lord's Day Vindicated, viz. that our Blessed LORD was not actually *Jesus* (i. e. a Saviour) before He had actually Suffer'd: which is as False as it is True, that He was the True Light, which Enlightneth every Man that cometh into the World: which Text the *Quakers* Interpret according to the Interpretation of that most Learned, and Pious Man, *John Chrysostom*, and other Learned Writers of the *Primitive Church*. This Principle, that it is every Mans Duty to follow the True Light, manifesting himself in our Hearts and Minds, as our Chief and Principal TEACHER, does most certainly lead every *Quaker*, that is sincere in this Profession, nearer and nearer to a clear and explicit Knowledge of All Truth; I cannot but have an high Value for these Words of a *Quaker*, being to me so clearly Expressive of such Truth, which is of the greatest Importance to the Souls of Men. 'The great reason of our so much Asserting Christs Inward Appearance, and Spiritual Manifestation, as a Mediator, Sanctifier, Justifier, and Saviour within, has been (as to assert the Truth

A

fo)



'so) to counterpoise (if I may so speak) the contrary Doctrine, and  
 'Assertion of those, who deny him to be, with respect to these  
 'Offices, *at all within, and shut Him wholly out*; making the Work  
 'of Mediation, Sanctification, Justification and Salvation, to be  
 'only, and altogether outward, whereas we acknowledge *to the us-*  
 'most, whatever Christ hath done, or doth without us, in order  
 'to our Salvation; yet cannot exclude the Inward Work. To  
 'which I shall add these sound Words of W. P. in his KEY, 'Though  
 'none are *Justified* that are not in measure *Sanctified*, yet all Man  
 'does, is *Duty*, and blots not out old Scores; that is *Grace and Fa-*  
 '*vour* purely, upon Repentance, through Christ the Sacrifice and  
 'Mediator: So that Men are not Justified *because* they are Sancti-  
 'fied, but *For His sake* that Sanctifies them, and works all their  
 'Works in them, and for them; to wit, Christ Jesus, who is made  
 'unto them, as he was to the Saints of Old, *Wisdom, Righteousness,*  
 '*Sanctification, and Redemption*; that he that glorieth, let him glory  
 'in the Lord, 1 Cor. 1. 30, 31.

F. B. Chap. 2. has these Words: 'I went to their Meetings in  
 'the Afternoon, and gave great heed to what was Spoken, whose  
 'chief Subject was the *Light within*, and that *Light* to be *Christ*—  
 'I and others were catch't by these and the like Fallacious Argu-  
 'ments, not being well grounded in the Principles of the *Christian*  
 '*Religion*, nor understanding the Wiles of *Satan*.

This certainly is one of the subtlest Wiles, one of the strongest  
 Snares of the *Devil*; a Conceit that CHRIST is not the LIGHT  
 within every Man: For without a *Virtual* Belief (where there  
 is no *Formal* or *Explicit* Belief) that CHRIST is the Fountain  
 of Light to our Souls, 'tis impossible for any Man to *Do any thing*  
 but what may justly be term'd a *Work of Darkness*.

Chap. 3. 'The *Ten Commandments* are not the *Quakers* Rule:  
 'No, no: not unless they be convinced by their *Light within*, of the  
 'Reasonableness of their Obedience.

*Ans.* They are not any Mans Rule; that is, no Man can use  
 them, as a Rule, 'till he is convinced by the *Light within*, of the  
 Reasonableness of his Obedience: But this Conviction is certainly  
 wrought by the *Light within*, when ever any Man does not *Rebel*  
 against it.

Chap 5,



*Chap. 5.* 'The *Journal*, and our Friends Books teach both by  
'Precept and Example, that the Light in every Man is the Higher  
'Power, to whom All must submit and obey.

*Ans.* Certainly they ought so to Teach, since the *Person* of Jesus  
Christ, or Jesus Christ Himself is *The Light in every Man*. By cal-  
ling Him the *Higher Power*, they shew that nothing must be DONE,  
but in Obedience to Him, being *King of Kings, and Lord of Lords*.  
Therefore I Affirm that these Words of F. B. are very Foolish  
and Absurd. 'Let us then begin to remember how Zealous Kings  
'and Parliaments have been, ever since the Reformation, against  
'such as adher'd to a Power Superiour to the King, Lords and  
'Commons, which our *Protestant Divines* have held to be the  
'Higher Powers, and to which we are commanded by the Apostles  
'to submit our selves. Now any People that adhere to a Forreign  
'Power to be Supream in *England*, besides, and above that of Kings,  
'Lords and Commons (who under God are the Higher Powers)  
'are to be suspected to undermine the Government, whether they  
'mean the *POPE* of *ROME*, or their *QUAKER LIGHT*  
'in their *BODY* Assembled in *COUNCIL*.

*Ans.* Most certainly the *Quakers* mean no other Light, by the  
Light, they say, they are to follow, or take heed unto, when they are  
Assembled in Council, than *The True Light, The Light of the World*:  
And certainly 'tis plain *Blasphemy* to call Him a *Forreign Power*, or  
to compare Him with the *Pope of Rome*.

*Chap. 19.* 'All true as Gospel. This is a PROFANE Expressi-  
on. F. B. p. 110. in a Sermon he makes in the Person of *George*  
*Whitehead*, has these Words: 'To be plain with you, according  
'to our Ancient Testimony, we own no other Trinity, nor God,  
'than is within us; for the Light is God, the Light is the Son  
'of Man, the Light is the Holy Ghost.

*Ans.* All this is true, that there is no other *Trinity, &c.* If it be  
true, that GOD IS LIGHT, and the WORD IS GOD, and that  
the WORD was made FLESH, and that the Father, the Son, and  
the HOLY GHOST are the One True and Eternal GOD, the One  
True and Eternal LIGHT. What Censure *Francis Bugg* deserves  
for his gross and horrid Ignorance in scorning this Testimony of the  
*Quakers* I leave to others to Determine.



Y<sup>r</sup>. Y<sup>r</sup>. After F. B. had receited the form of sound Words, wherein the *Quakers* had made their Confession of Faith to the Parliament, he makes this *Malicious Reflexion, Personating G. W.* 'Now my Friends, tho' this Confession be as contrary to our Ancient Testimony, as Light is to Darkness, as by our Books quoted you may see, yet we kept our meaning to our selves. *Ans<sup>w</sup>.* By the Observations I have made upon the *Life and Profession* of the People called *Quakers* above Forty Years, I am induc'd to believe that this their Confession of Faith contains nothing else, but what has ever been the SENCE of their Community. And therefore I shall again declare (as I have lately done in a Paper Entituled, 'Reflections on a Passage concerning the *Light within*, in a Book Entituled *Primitive Heresie, &c.*) 'That to me it is most Evident and Unquestionable, that these People called *Quakers*, deserve more Favour than any other sort of DISSENTERS from all Persons throughout the World, who make their Solemn VOCAL Confession of the Christian Faith in that form of Words, which we call the NICENE CREED; what they mean by the *Light within* is nothing else, but what is implied in those most important Words, *LIGHT OF LIGHT*: That is to say, the True and Eternal GOD, the SON of the True and Eternal GOD.

Though I should have no cause to be offended with any Man, that should say of Me, *I am a Man of Strife, and a Man of Contention to the whole Earth*; yet GOD is my Witness, I am in perfect Charity with all Men, even with those that have done me the greatest Injuries. The Peculiar Affection I have for many of the People called *Quakers*, ariseth from a Belief that they concurr with me in a Sincere and Effectual Approbation of these excellent Words of a Person of that Denomination, in a Book of his, Entituled *Some Fruits of Solitude*.

Let us then try what Love will do: For if Men did once see we love them, we should soon find they would not harm us.

Did we believe a final Reckoning and Judgment; or did we think enough of what we do believe, we would allow more Love in Religion than we do; since Religion it self is nothing else but Love to God and Man.

Love is above all; and when it prevails in us all, we shall all be Lovely, and in Love with GOD, and with one another.

ΕΡΧΟΤ ΚΤ' ΠΙΕ 'ΙΗΣΟΥ.

THE END.



